

#547 March 26, 1979

HOLY LIGHT

A thin strand of spider's web
Is coming down
From the ceiling.
Slowly descending
Bit by bit
Over my bed
As I sleep.
Like one thin ray
Of Holy Light

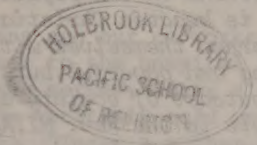
MIZUNO Genzo, a member of
Sakashiro United Church of
Christ, Nagano. Born in 1937
with cerebral palsy.

FALLING ILL AS A YOUNG MAN

Falling ill as a young man,
I lived my life looking only at the
mountains and sky.
Lying on sheets stained with tears
I asked,
Why is the sky so deep?
Why do clouds move with such grandeur?
Why was I born?
Why did I become sick?
Why am I so easily hurt?
Why do people laugh?
Why does morning come--and night?
Why--Why?
Oh, how many times I have asked
But the mountains and the sky have never
answered.
Twenty years have passed and I have
become quiet.
I have stopped asking God
And I have stopped asking people, "Why?"

TERAJIMA Yasuo, member of
Matsumoto United Church of
Christ, Nagano, invalided
with lung and kidney
disease.

(The above poems are prayers written by
the handicapped. These are taken from
"Niji no Tategoto" [Songs of the Rainbow],
ed. SHIMAZAKI Kosei, 1978.



THIS I KNOW

My body is paralyzed.
By God's strength someday I will be free.
When that day comes I will be filled
with joy.

This I know.

I haven't walked from the day I was born.
On the warm backs of my parents and brothers
and sisters
I can go anywhere.

This I know.

I am unable to speak.
I cannot speak gossip or harsh words.
This I know.

In the midst of sorrow and pain there is
joy and happiness.
In the midst of this, I am alive.
This I know.

HAYASHI Kumi

She died at Kyoto Baptist
Hospital of cerebral palsy
at the age of 33.

IN THIS ISSUE:

POEMS BY THE HANDICAPPED.....	1
KANAKO, YOKOYAMA, TERUMI AND OTHERS.....	2
FROM THE DESK OF THE G.S.	3
VIOLENCE IN THE FAMILY.....	4
RIGHTS OF THE CHILD IN JAPAN.....	4
JAPAN-KOREA YOUTH ENCOUNTER.....	5
MASAIKE MUKYOKAI.....	6
FR. SINNOTT.....	6
SUPPORT FOR MRS. NAKAYA.....	7
NEWS BRIEFS.....	8

* * *

The Contributing Editors:

Alfred BOETTCHER, Aiko CARTER, LaVerne
KROEHLER, KUSUNOKI Toshiaki, Helen POST,
John REAGAN, David THURBER.

In institutions for the handicapped, whether operated by private organizations or the government, the number of Christian workers is much higher than one would expect from the percentage of Christians in the population as a whole. This is because Christians have always concerned themselves with not only the strong and powerful but with the weak and outcast of society as well. An example is the Rev. MIYAJIMA Shinya, director of Tsukushinoie, Sagara United Church of Christ, home for the handicapped in Shizuoka Prefecture, who wrote:

Wearing working clothes, Kanako's mother came to the center cheerfully holding KANAKO who is over five years but has the mental and physical ability of a baby of less than seven months. After talking to her daughter again and again, she handed Kanako to a nursery school teacher. I saw her from the other side of the room and thought to myself, "It's good that the mother has a happy attitude toward life." But one morning I looked at her eyes closely. Although she was smiling, both her eyes were red, showing that she had been crying. Her eyes were filled with the distress of having a handicapped child that every such burdened parent knows.

YOKOYAMA, 22 years old, cannot walk. He moves around the room by crawling on his stomach. His speech is almost impossible to understand, and whenever people ask, "Will you say it again?" he shows disappointment, with an expression that says, "Why can't my words be understood?" One day he could not get to the toilet on time, since his movements are too slow. Tears came while a teacher of the same age was changing his clothes. But he is a young man who enjoys baseball games on TV and reflects brightness in his eyes when he sees stars in the sky.

TERUMI, 14 years old, can speak, but cannot move even a finger. She has to ask for help to change her position in bed five or six times a night; otherwise her body aches all over.

YUMIKO, 13 years old, cannot move nor can she talk. She lies in a position which never looks comfortable. In the summer her face is covered with flies; there are even flies in her mouth, as she has no way to ask others to get rid of them. But I know that she is catching much that is going on around her. The only method that she has for communication is crying and laughing. When she is happy she can fill the room with her laughter, reacting to others' conversations. When teachers

ask questions of other people in the room and no one can answer, she reacts by moving her face muscles and trying to answer in words.

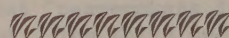
Besides the physically handicapped people, there are mentally handicapped people in the center. They cannot remember unhappy incidents, and look happy, as though they are enjoying their lives.

When IKUYO became 20 years old she gave a love letter to a young worker in the center. It was a simple letter but she took all night to write it. "Teacher, you look smart! Teacher, you are cute! Teacher, I hope you have a dream about me!" With adoration in her eyes she watched every act of the young man. A little later the young man left the center and the other workers were worried about her disappointment. But two weeks later when he visited the center in order to finish his paper work in the office, Ikuyo saw him and asked a teacher, "Who is he?" She couldn't remember anything about him.

TOMIKO who is mentally retarded was going to move to another institution. It was an exciting time for Tomiko as she skipped to the room where the physically handicapped children were. She told them, "I will not be here after tomorrow. I am going to a different place." Everybody in the room cried but Tomiko did not understand why the others suddenly started crying. The physically handicapped people in the room shed tears although they had no way to wipe them off from their faces.

Sometimes I have a dream in which Yumiko suddenly starts to walk after long therapy, or a child starts to talk. I have tried to work with them though the training brings no immediate improvement. A young worker said to me before he left the center, "There would be no meaning anyhow if Yokoyama would be able to walk when he gets to be 80 years old!" Why can't we be satisfied not to see the results of our work? We have done therapy with Yokoyama for years. He may never be able to speak nor walk as long as he lives. But we should not despair. "They were not yet in possession of the things promised, but had seen them far ahead and hailed them, and confessed themselves no more than strangers or passing travelers on earth." (Heb. 11:13). Everyone's life is but a step towards the summit.

(Abridged translation from
"Fukuin To Sekai" Mar. 1979)



From the Desk of the G.S.
A PLACE IN NCCJ FOR THE HANDICAPPED

Eight handicapped people and three others have started discussions for the formation of a new group in the NCC organization. In the past, Christians have contributed much to the welfare of the handicapped. It is not an over-exaggeration to say that Christians have been the pioneers and promoters of social welfare in the recent history of Japan. God's work can be seen in the church as it sends many workers into the field of social work.

However, this does not mean that the doors of the churches are completely open to the handicapped. The church is self-satisfied in saying that "Christian institutions are doing a very good job" and pay little attention to the handicapped themselves. The church has been a difficult place for handicapped to attend. Christian schools also are not fully cooperative in responding to the needs of the handicapped, since they are caught in the present educational system of "discrimination and screening." The church will truly be the body of Christ when we accept and unite with the handicapped as members of the same family. The church ought to examine the fellowship of the church as a community in which the handicapped can pursue self-realization. By accepting the handicapped in Christian schools, their full educational opportunities can be realized. It is necessary to unite in fellowship with the many existing handicapped people's groups in Japan and in the world.

These are the aims of the handicapped people's meeting of the NCC, and based on faith in the Gospel we appeal with our aim to the church and the handicapped themselves. In these meetings the participants told their stories, shared their philosophies and their understanding of the Bible, so the meeting took a long time. But every minute was blessed with abundant and warm human experiences that refreshed the heart of every participant.

T.S.



POVERTY IN NEPAL

(Dr. ITO Sobi, sent by the Japan Overseas Christian Medical Cooperative Service, has worked seven years with her husband at the hospital in the mountain village of Okaldhunga, eastern Nepal. This is the only medical facility in the area of 500,000 people. She writes from her experience with people who are suffering in poverty.--Eds.)

One evening two years ago our co-worker Ms. Sakurai came back to the hospital from the village where she serves, after a nutrition survey. She excitedly told us the news of the village. "Today a mother of four small children was murdered in the forest! Some people saw the woman quarreling before the murder with the land-owner of a field where she often went to steal potatoes. The hungry children were waiting for mother at home."

It was before the rainy season so the potatoes were still small. Despite the landowner's repeated warnings the woman again stole potatoes, since her four children had nothing in the house to eat. The woman's family did not have even a tiny bit of land. Her husband was working in virtual slavery to repay a loan from the landowner. When the mother felt she could no longer continue to live on hand-outs from neighbors and heard her hungry children crying she felt there was no other way but to steal the potatoes.

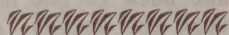
The police arrested the landowner but he was soon released since he would not admit the crime. People said that the landowner bribed the police instead of confessing his crime.

Then came the rainy season. While my husband was at a meeting in Kathmandu, a middle-aged man with a baby in a bamboo basket came to the clinic. It was the first time I ever saw a Nepalese man carry a baby on his back. The baby had high fever with breathing difficulty. He said, with great distress, "This is my last son. For several days he has been vomiting." I told him that hospitalization was necessary, but he replied that other children are waiting at home. I gave him an antibiotic and other medicine for diarrhea. I also gave him corn meal, millet and soybeans. He came back with the baby for treatment next day as I ordered. Shyly, he brought out two eggs from a cloth belt tied around his waist. It is often experienced in this medical dispensary that even the rich do not want to pay for the medicine since people believe that services provided by the rich foreigners are available free to all. But here is a man whose children are dying with malnutrition offering eggs in appreciation! A few days later a woman told me that the baby had died.

(continued on p. 4)

(continued from p.3)

An unconscious man was brought to the hospital. It was the farmer whose baby I had treated a few weeks ago. Three days later he died. The other children also died without being brought to the hospital. My heart was filled with deep sadness since I could not help my neighbors who suffer starvation and poverty. #



VIOLENCE IN THE FAMILY

Two years ago in October, a 16-year-old boy who had violently beaten up his mother and grandmother was killed by his father while he was sleeping. A little later the boy's mother too killed herself. In January last year the Tokyo District Court gave the father a sentence of three years imprisonment and a 4-year probation.

In January of this year another 16-year-old boy in Tokyo killed his grandmother who loved him dearly and then jumped off a 14-story building, leaving behind a 42-page written explanation of his motivation and plans for the crime. Both boys were the same 16-year olds who lived elite lives from birth. For them, their grades in school were the most important thing.

The school divided the students into ranks according to grades, and school teachers pressured them by saying, "Give up being Japanese if your grades do not reach the school standard!" When only school grades made up the total value system in their minds, the lowering of grades was the final blow for them. They grew up in well-to-do families but their overly protective family situation did not allow them to grow in any other way. They attacked their mother and other family members who took care of them since they felt their failures in school were caused by them.

When one boy was in an unconscious state after taking sleeping pills he cried out repeatedly, "Give my life back!" Instead of making any friends they lived alone. Their violence was an indication of their revenge toward society which they saw as cramping them into their fatal situations.

On Mar. 3 the Asahi newspaper analyzed these cases by quoting the words of a well-known psychologist that "the problems of present society are caused by the patriarchal principle which is represented by western society and Christianity. While the matriarchal lineage system that was Japan's

basic social principle has a tendency to include everybody in the group, the patriarchal system has a tendency to choose only the members that are good for the group." The commentary goes on to say that "responsibility of the household of the traditional family system in Japan was to symbolically protect the matriarchal lineage. Japan has been modernized on the principle that there is ethical value in harmony and loyalty to a given area or group. But in the last 10 years this matrilineal principle has been challenged by the patriarchal principle which has directly attacked the nuclear family. Children are growing up in the middle of the confusion of this dichotomy."

Surely Japan has had a longer matrilineal society than other countries, but the violence in families has been a fact for centuries. Much literature of the past tells us of the custom of male violence to women. Half of the women clients of the Tokyo Metropolitan Women's Counselling center are people who are fleeing from violent husbands or children. Without evaluating the present problems of the entrance examination system and the mono-cultural basis of a social system which does not accept different ideas, the above explanation only serves to revive the Japanese "family" system of the past. Bringing back the old "family" system does not solve the problem of which the children are giving us clear warning signs.

(AYC)

RIGHTS OF THE CHILD IN JAPAN

During this International Year of the Child, the Asian Women's Liberation Association will focus their attention on the rights of children in Japan by lobbying at the office of DOI Takako, member of the Lower House of the Japanese Diet. They are pressing for revision of the Nationality Law to guarantee citizenship rights to children born to parents of mixed nationality regardless of the sex of the parents.

The present law, passed in 1950, in effect discriminates against Japanese women by stating that a child can obtain Japanese citizenship by birth if he or she is born to a Japanese father or to a Japanese mother if the father is either unknown or has no nationality.

The amendment would give Japanese citizenship to children if either their father or their mother is Japanese. There are a number of nationality-related cases in the courts, and the amendment is expected to come before the Ministry of Justice Committee soon.

#

Japanese-Korean Youth in
A MOST IMPORTANT ENCOUNTER

The First Japan-Korea Church Youth Consultation was held in Seoul, Feb. 22 to 24, in concrete response to the recommendation from the preparatory conference last year (JCAN #534, March '78). Visiting was a team of 11 youths, joined by four observers coming from five denominations including Korean Christian Church in Japan. They were greeted by an equal number of eager church youths of Korea. The site of the meeting was in Seoul again as it was last year, for it is at present virtually impossible for the Korean delegates to leave their country. In fact, two of the expected members could not attend the meeting, one being in prison allegedly in violation of the "Emergency Decree," and the other's whereabouts being unknown. (As of this writing, Japanese participants received news of a third one's arrest in Seoul, one of the instrumental figures in promoting the idea of the joint consultation.)

The main theme of the event, "Asia Towards the 80's: From the Experience and Perspectives of Youth" points out the mutual concern of the youth of both churches. Strongly felt by the participants throughout the three-day conference was--aside from some of the Koreans being put under heavy pressure by authorities--the dangerous course that Japan seems to be determined to take at all costs: the revival of militarism hand in hand with economic expansion over other Asian countries.

A strong proposal was made that the concerned youths of both countries keep monitoring the developments of rightist moves, and document for future information exchange.

Those participating shared the history and interpretation of the life of youth in both countries in the presentation titled "Youth Movements and Christian Confession." It has been the experience of Korean youth, it was reported, to find Jesus Christ in the midst of the people's suffering. It was only possible through working with them on eye-to-eye level. In turn the Korean church youth experienced anew the encounter with the Christ. It was the foundation and at the same time the ultimate direction of Christian youth movements that are to follow the Christ Jesus who frees us from any oppressions.

Japanese participants were impressed to learn that the Christian youths in Korea gradually gained, in the course of the youth movement, their Christian identity. The experience of church youth in Japan was almost exactly the contrary, thus their presentations took a different form of confession. To summarize the state of the

youth movement, Japanese reports touched upon a variety of social issues that different groups have tackled in the past several years. For example, law suits regarding anti-pollution, Yasukuni Shrine issue which is one of the biggest concerns of Japanese churches at large, and others. Also, the Omoni-Hakkyo program* was introduced, together with a concerted support it is receiving from local Koreans and Japanese.

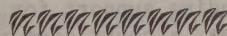
To this, a few Koreans in the group offered comments: that Japanese youth movement tends to be motivated and organized around certain events. The comment hits right at the heart of characteristics of present-day youth movements in Japan. A reflection was offered by the Japan side to the effect that its Christian youths, a minority of minorities in the country, do need coordination among themselves more than any time in the past in light of the fact that the militaristic offensives are raging with overwhelming power. There seems to be an inter-relation between organizational disillusion that many youth groups had to suffer during the early '70s and the failure to establish a Christian identity in the lives of youth vis-a-vis commitments to social issues. It is precisely because of that that a viable network of Christian youth groups, which are now operating scatteredly, is most truly needed. #

K.K.

**Omoni-Hakkyo* (phonetic) --Literal translation would be "a school for mothers." The first generation Koreans in Japan had to suffer severe discrimination in educational opportunities, for they were meant to be "laborers" in the eyes of their Japanese colonists. They were never regarded as equal civilians (except in the case of draft during war time) who rightly deserved decent education. The Korean women were discriminated doubly by the colonists' Confucian idea, to the effect that, "education for women is something like a pearl before swine."

It has been felt essential in the last several years especially by those education-deprived mothers themselves as well as concerned younger generation Koreans, that those women do have rights to survival education. Experiences of being deceived for not being able to read, write, nor compute are common stories among those first generation Korean women.

Omoni-Hakkyo may resemble, to a great extent, an adult night school in other countries.



THE MASAIKE MUKYOKAI
BIBLE STUDY GROUP

by ICHIJO Jin

The Masaike Mukyokai was started in 1933 by MASAIKE Jin, who during his youth was a disciple of UCHIMURA Kanzo, founder of Mukyokai (Non-Churchism) and author of "How I Became a Christian." The backbone of the group is faith in the gospel and absolute pacifism in the spirit of Uchimura's teachings.

Members of the group now number about 50 who together with Masaike meet for Bible Study each Sunday, nurturing a faith of love and justice. According to Masaike, the Mukyokai spirit is founded on "God is spirit, and those who worship him must worship him in spirit and truth." (John 4:24). Masaike seeks to establish a true faith using as the Bible's basic emphasis Matthew 22:39, "You shall love your neighbor as yourself."

A Jeremiah-kai (group) is made up of volunteer members of the Masaike group who support evangelistic work both in Japan and in Korea. The Masaike group has also supported a Japanese medical missionary in Nepal who was assigned by the Japan Overseas Medical Cooperative Service. In addition, the group prints a monthly magazine which has published 505 issues, and sponsors Christian lectures twice a year.

Masaike was discharged as a professor in the school that is the parent of present-day Shizuoka University for opposing Japan's military invasion of Manchuria. He then became an independent evangelist. During World War II he wrote a book "On Christian Peace" (Kirisuto-kyo Heiwa-ron) which was banned by the government, which also fined him.

Masaike became a member of the Japan Fellowship of Reconciliation as soon as it was re-established after the war. He serves as chairman of the board of trustees and is busy with promotion of absolute pacifism and international exchange programs.

Masaike has also been active in relations with Korea. During the Korea March 1st, 1919 Independence Movement, Japanese soldiers locked villagers in a church building and set the building on fire. In order to rebuild the church building as an apology on the behalf of the Japanese people, Masaike served as vice-chairman of a nationwide campaign committee in Japan raising support for this project. A church building and a community center were built in that community.

The group is involved in other Korea-related movements including support for A-bomb victims in Korea, a court case regarding the rights of Koreans to return home from

Sakholin, a Russian island held by Japan up until the end of World War II, and support for the struggle for democracy in Korea. #

CORRECTION

In JCAN Jan. 28 issue, #546, "shukai" was incorrectly referred to as a "church". The Japanese term "shukai" does not mean a church as such. It rather refers to "a meeting, a gathering, an assembly, a rally," and others of that nature. Also, Masaike Jin and not Masashi is the name of the founder of Masaike Mukyokai. Apologies.

FATHER J. SINNOTT VISITS JAPAN

Father James Sinnott, a Maryknoll priest who was expelled from South Korea after working there for 15 years, visited Japan from March 6-18. The following is based on several talks to Protestant and Catholic groups he gave while here.

For 14 years Fr. Sinnott was an "ordinary" country priest in Korea with a parish on a small island about an hour away from Seoul. Then he began to notice that a number of the island's young people who had gone off to get factory jobs in the city were coming back home with tuberculosis, malnutrition, bad eyesight--unable to continue working. He also noticed the Park government's increasing use of repression, and its attempts to manipulate the churches into supporting its rule.

When Fr. Sinnott began talking about such problems and criticising the government in his sermons, church members who had never before been willing to express any criticism of the government came to him, saying, "Yes, what you're saying is true. Please continue saying those things because we can't." He did continue speaking out, and as a result was expelled from South Korea in 1975.

After retiring to the U.S., Fr. Sinnott went to work in Washington, D.C., to try to encourage the U.S. government to put pressure on the Park government. But after Jimmy Carter was elected, he left, because "it's hopeless to work in Washington now. Democratic Congresspeople say 'we can't do anything--its all in the hands of the White House.' You actually found yourself lobbying in Congress for cutting off aid to gross violators of human rights like South Korea, and who would be lobbying against you but the White House, saying 'you can't tie our hands with laws.' Carter's a sincere man, but he's also a politician, and there are too many pressures on him. As a result, his human rights policy has been much too

(continued on p. 7)

STATEMENT IN SUPPORT OF MRS. NAKAYA

As friends of the Japanese people and residents in Japan we have been encouraged by the growth of genuine commitment to democracy in Japan today. This development is all the more precious because of Japan's enormous international influence.

However, in light of Japan's recent past, when the state made use of religion to mobilize the nation to support militarism, we view with some alarm the recent action by the government to enshrine at Gokoku Shrine Mr. NAKAYA Takafumi, a member of the Self Defense Forces who was killed in an automobile accident. Mr. Nakaya was deified at the shrine in spite of objections by his wife, Mrs. NAKAYA Yasuko, who has appealed to the court to annul this action.

We believe that a government agency should not determine the religious means by which persons are memorialized, especially when this supports an identification of the state with one religion. We hope the impending court decision will strengthen and sustain the Constitutional principle of separation of institutionalized religion and state.

We are watching with concern this specific case, along with the proposed nationalization of Yasukuni Shrine and other related cases, with appreciation for Japan's contribution to the international family of nations and with apprehension lest this incident signal a reversal to Japan's unhappy past and the suffering it caused for her people and her neighbors in Asia. *(The above statement was signed by 24 foreign residents in Japan of different nationalities.)*

(continued from p. 6)
selective."

Since Carter's election, Fr. Sinnott has been traveling around the U.S., and now Asia, speaking about the situation in Korea and the U.S. and Japan's relation to it--"not as a new problem for people to have to worry about, but as 'another part of the puzzle' to help them understand the full picture."

That "full picture" can be a discouraging one, involving the policies of our own governments, not only toward Korea but also toward other countries around the world. A housewife at one of Fr. Sinnott's talks asked, "Can we hope for real peace and happiness? We thought that the end of the Vietnam War would bring peace to Southeast Asia, but now we read about boat people and wars between Vietnam and Cambodia and China and Vietnam."

"There will probably always be suffering in our world," answered Fr. Sinnott, "but I remember the real joy of people in Korea struggling against the injustices of the government--the joy coming from learning what it is to be fully alive, aware of the problems facing you, and dealing with those problems. When we don't face the problems around us is when we become miserable and become controlled by those problems. A dead church, for example, is one which has allowed itself to become controlled by the government or by the status quo."

DB

TO OUR READERS:

Japan Christian Activity News would like to ask its faithful subscribers if anyone has back issues nos. 1-315. One enthusiastic subscriber would like to complete their library's collection of JCAN. If anyone has these, please write or call the NCCJ offices. Thank you very much!



PHOTO ABOVE: The famous picture of Fr. Sinnott being arrested in Korea.

MORE TEXTBOOK REVISION

The "1979 Textbook Report" prepared by the textbook committee of the National League of Printers and Publishers Unions lists changes being ordered by the Ministry of Education for use beginning in April, 1980, in elementary school social science textbooks.

Instructions were given in the case of a fourth grade textbook that the "514 persons were forced to participate together in the war" should read "514 persons participated together in the war."

A sixth grade textbook statement that "Koreans and Chinese were conscripted and forced to do heavy manual labor in factories and mines in Japan" was changed to say "since Korea was Japanese territory Koreans were not treated in the same way as Japanese and Chinese."

Another sixth grade textbook has the statement that "before the Japanese Constitution was put into effect basic human rights were treated lightly." This drew the comment that "treated lightly" is an oversimplification.

In response to a statement in a third grade textbook that "the number of factories increased resulting in pollution of the ocean" it was claimed that it has not yet been determined that discharge from factories is a cause of pollution of the oceans.

Writers of sixth grade textbooks were instructed to show how Japanese mythology influenced the development of the nation. Changes were also instituted in high school textbooks. In view of the expected income from the sale of 121 million textbooks to the Ministry of Education in 1979, publishers will be attentive to Ministry of Education comments.

The Christ Weekly (Kirisuto Shimbun) pointed out that the government is continuing to try to mute criticism of pollution, of war, and of the present establishment. Concern was expressed regarding strengthening the Emperor system through an emphasis on Japanese mythology and the system of naming calendar periods after the reigning emperor. #

CORRECTION:

Mrs. Jean GERARD is a professor at Wakayama Government University instead of "Prefectural" as indicated in #546 Feb. 28 issue of JCAN. A new development: On March 10, lawyer ONO Mabayuki and TANAKA Hiroshi, representing Ms. Gerard under the sponsorship of the group supporting her, met with the president of Wakayama University concerning her case. This resulted in her receiving a contract for an additional year as professor of English at the University.

CHRISTIANS ATTACKED

Each Tuesday through Saturday (12:00-2:00) Feb. 20 to May 20, a group of Christians demonstrates in opposition to the legalization of the Gengo system (naming the era after the reigning Emperor) at Sukiyabashi in downtown Tokyo. On Feb. 23 at 1:20 p.m. as the Christians were handing out written material asking people for signatures five cars and trucks approached. About 10 uniformed men armed with iron rods came out of the cars and started to attack the Christians. Shouting "traitors!" they violently ripped up the placards. A policeman came and the violent group left. Since no one was hurt they continued their demonstration. The Christian Anti-Gengo System Association asks for people's support of their movement to stop this type of violence against people who hold different views. The NCC General Secretary is of the opinion that this is the first time Christians have been attacked in this manner since the war. #

MILITARY IMPORTANCE STRESSED (AGAIN!)

On March 18, former Supreme Court Justice ISHIDA Kasuto in a speech at the graduation exercise of the Japan Defense Forces University in Yokosuka emphasized the importance of a strong military for Japan. He stressed the importance of the spirit of the Imperial Military Mandate promulgated in 1882 by the Meiji emperor. The Imperial Military Mandate emphasized the Confucian values of "Loyalty, Courtesy, Courage, Trust and Frugality." Ishida said that we cannot forget the truth given to the Japanese military by the Emperor.

At the time of the Manchuria invasion this Mandate became holy script for Japan's military.

(from Tokyo Shimbun, Mar. 19)

